

[REDACTED]
Must Remain in
Transcription Room

M 1937

Lunch/ Coffee

Sunday October 4, 1970

Barn

SUNDAY LUNCH

MR: NYLAND: I would almost say - like it or not we seem to be growing. I hope it will not overgrow, that we really have the proper people to take care of the additional growth.

I have in mind different things that we want to do as activities: those we have already started for which, every once in a while, expert knowledge is necessary, and those we start and sometimes without too much knowledge, and then learning as we go along, which of course I think is a very good principle, but it should not be at the expense of the customers. We have two new ones - Bill, as you know, electrical work and Paul in pruning, orchard pruning. I'm interested in the word 'orchard.' You know?

The last part is beginning of Chardavogne. And I think it's appropriate, maybe. How will it go? What do you expect when you look in general of the possible development of the different activities. Because, every once in a while I think you have to---to look at that for yourself as you are a part of the total. Not only what are

you contributing but what are the others doing to contribute and can you again and again help. We want to get that brochure out but it is still - somewhere, I haven't seen it for some time.

You know I'm really quite terrible. I tell you to go ahead and work, do what you can, and at the same time I tell you I am always available and then when you want me, then all of a sudden I am so busy that I can't see you. Many times I'm between the devil and the deep sea. And you have to know that certain things, even when I don't say I will see you, that the responsibility is still yours and you have to try to find out what you can do even without my help, or without having clarification as long as I know it exists. Because many times you may have made certain statements which I don't agree on, and I leave them alone because you must come to the conclusion that when I don't answer you, that probably I don't agree. Don't take it the other way. I think it is very necessary that for certain things you must be absolutely sure that I would agree. And on the other things where you have to weed out your own ideas which may be a little bit cock-eyed every once in a while that you do that yourself. That is the pruning process, I think, of your own activity to see how you can make it look better - more efficient and more grown up.

But you know it is exactly the same thing regarding Work. It is the same in ordinary life. It is always this question: what am I doing? Do I do it right? Am I satisfied having done it when I look at it afterwards, and I contemplate my Work? What are the things that I may have forgotten? What is it really that I should have thought about and forgot because I was stupid? One learns. In building a house and repairing certain things there is still a great deal of awkwardness. One does not know how to handle it *and sometimes your hands are much too thick, and your not delicate enough for certain things* if you have made a mistake (on?). You should have for yourself *(over)* a license of your own. That license is not issued by the town of Warwick, and it is not even approved after your work is done, by an inspector. Your license is within your conscience. That is where you start looking at your Work and the way you are and what you should or should not have done, and in very simple terms to yourself,

tell you--tell yourself what was right and what was wrong.

I've been thinking a great deal about fifty years and Tuesday I won't be here; tomorrow I will go; I'll come back Wednesday. You will be alone. It's only during the week. It is not very bad. All you miss is Tuesday meeting and that will happen of course much more after the end of November. But in looking back over fifty and in seeing what has done--forty-six years I have been in contact with Gurdjieff, his ideas, Work, other people, trying to Work, sometimes not Working at all, just forgetting, not wanting, then again a spirit, do movements for a little while, not do them, seeing Gurdjieff for a long time, sometimes not seeing him because during the war years he was in France. Then, all of a sudden going over, seeing it again during the whole period of the beginning of Prieure, until that had to be given up. Then the apartment in Paris, then he dies. And then, on our own, trying to maintain Work.

I think about this so often now because we have small groups at different places. At the time that Gurdjieff was in Moscow and St. Petersburg, there was a little chapter written called "Language". It was--originally we thought Ouspensky had written it, but afterwards Gurdjieff used a great deal of that in ALL AND EVERYTHING: "for a good understanding, an exact language is necessary." That is one of the phrases .

Why do we insist on the correct usage of words? For exactly the same reason as we have to insist for oneself on the exact usage of tools, ~~The~~ ^{the} exact usage of yourself as a machine, as a personality. If you want to do a thing right, do it exactly. Don't be fussy, but exact. It ~~means~~ ^{means} to the point. What is the meaning of the Pointing Dervish movement? You understand what they point at? How, in a certain rhythm, being built up gradually in music, with notes different, starting up again and again, same rhythm, pointing, with their right hand, towards an aim, and being in that kind of a rhythm. They get encouraged and hope that they will for themselves receive that what they are looking for, first by pointing, and afterwards, because of the movement, wishing that to enter into them so that they could

become more spiritually valuable.

The aim for all of us is really that. And that you must ~~must~~ use your attempts for Work constantly for the building up of yourself, and for that reason it is so necessary to know exactly what one is talking about and to be clear in definition. It is so essential that this is applied to small groups which are now here and there over the country - I don't want to mention too many, but I came across again an answer from one of us to one of such places, and I was so happy to listen how it was necessary to tell the people all the time - don't become wishy-washy in the usage of your language. If you want to Work, there is only one way of explaining it correctly. If one talks about Objectivity, one does not talk about subjectivity. Subjective words are used to indicate the meaning of an objective essence. When one uses words in connection with Work on oneself, they have a very definite meaning and there is no question about such a meaning in relation to Work. And it has to be explained that sometimes the same words are used in ordinary life, and then they don't have the meaning we attach to them.

Why do you think ^{that} Gurdjieff emphasized the right use of a language? To learn it - I've said before many times - the words in ALL AND EVERYTHING are a language of themselves, made up in order to represent only one concept with which you then associate that concept with the word when you read it or when you hear it read, so that there is no mistake and that not your ordinary life filled with ordinary associations are going to make you deviate from that what you really should understand and with the correct understanding you can apply. There are already so many differences in a personality make-up. You have to start with something that is sharp, talking about tools, correct, that the microscope does not make you see double, but that it is focussed on the object you are looking at.

Work is not a bifocal system. It's only one lens, focussed on your aim, and the concentration of that what is the energy for wishing to see this aim comes from all three centers focussed into one, like into a funnel and then expanding, going through the moment of time expanding towards the spacious universe/

I am very happy you see, to listen to such answers, to bring people back to the xstate where they should be, and not to be wishy-washy, even if they don't know they are. Tell it to them in such a way of course that they can understand why you say it. It is for their good. And you ask why. Because the other kind of language won't do. The aim is to develop Kesdjan and Soul. There are only certain materials which will be able to build that. There are certain methods which have to be used in buidling. If that is your aim, which we say, in general, is to become free, there is only one road; there is only one way of handling your tools. There is only one way to understand your aim correctly and there is only one way of applying it. And gradually that out of your personality may be so many -fold as it is now among many of us that something starts to emerge which is identical for many of us, essentially correct, and in the usage of language not leaving any doubt. ~~XXXXXXXXXX~~

I would ask everyone who is answering such tapes not to be afraid of saying what you actually think and what you believe is the truth of that kind of a language/. It will require on your part a certain strength to know that that what you are saying is right and could be understood. It ~~willx~~ also will require on your part an exact knowledge ~~mx~~ for yourself, so that you don't make mis-statements and that maybe you have to think three times before you say certain things to someone else, but that of course is quite right because then you also will learn from answering such tapes. I use it only as an example. The problem is much wider and much larger.

The problem is an aim for the Barn with all of us. The problem has to be solved by being, as we are as being, uniting on the basis of being, having a language of being, not a language of a personality, to do away with the differences that we always run into in ordinary life and trying to realize what it is that ~~would~~ become united, and how to unite it into a common aim.

I wanted to say that because my thoughts go very much to the past, the beginning, meeting Gurdjieff, meeting ideas, seeing, Working with some people selected sometimes for different kind of activities, working together, how we were when so-and-so among us died, what it was for us when Orage died and Gurdjieff said certain things to a few of us. Why? Why all these kind of things? Of course I reminisce and it is understandable I do. I said the other day - fifty years is a long time, and so is forty-six. I hope you can Work for the rest of your life. Have a good afternoon.

SUNDAY COFFEE

MR. NYLAND: There is something quite lovely to see a group like this. Here we are way out in the country. Although several people are living here they came for a certain purpose, some people from New York. And we Work here and we spend the weekend. And during the week of course you are at different places, you attend to your own business, to your own houses. You have difficulties. Many, if not perhaps all of us, live in poverty, but you do it. That's why I say that is really quite lovely, because you have an aim. You come here for a definite reason, for yourself, for trying to find out a little bit more about life and you hope that this will give you some answers because not all of it is imitation of someone else. There are several among us who are willing to put up with the difficulties that are involved in living here and they want to get something else besides. Besides just making a living, to make ends meet, it's enough already sometimes. If you take it all together, there's a great deal of sacrifice on

the part of the group. I'm very happy about that of course. Perhaps happy is not the word. I wouldn't even say I am satisfied. It is a result of an attempt for allof us trying to work things out. It may be that I took a little initiative in doing it. But ~~the~~ initiative won't go very far when unless it is supported. And you help support it. I look at it every once in a while, and what I said at lunch in considering the past and a certain--a certain way of adjustment in my own life to the ideas of Gurdjieff and to try to make them part of my life. And then doing certain things in connection with that, and being convinced that it is worthwhile, and then establishing gradually a group of people here and so in other parts of the country and whatever there is tangible that can be helpful. There is something now. And it is a very good thing to see it and not to lose track of it by indulging many times in saying what is not here as yet. I have to practice what I preach myself. I have to put to practice in my own life and ~~my~~ own attitude so that I don't fall overboard in being too critical and all the time pointing out what we haven't got. There may be a great deal that we haven't as yet and there is a long way we have to hoe (?) but at the same time we are really trying and the proof is that you are willing to put up with a lot of difficulties which are inherent in living here, setting up shop, coming from the city, thinking about what it is that we want to do with Work and considering the ideas and gradually making them more and more part of your own life. Perhaps the word - satisfaction - but it is not that either. It is a contentment on my part. I look back and I say we have honestly tried, we are still trying; and then one dares to say we have still hope. That's a very big thing to say it that way.

Hope. Hope for what? Hope for solidity within yourself. As I ended at lunch - I hope you can Work your whole life. How much will actually be accomplish-

ed when that wish could become reality, it would be tremendous. Because there is a force that can exist among us if we can overcome different kinds of jealousies and (), of wanting to be acknowledged, but to Work for the sake of Work. Not to Work for results, then only in a ~~wax~~ very vague way indicating conscious man. To become a real man, but only through the process of wishing to wake up, that something in one wakes up, which then, as yeast, will start to ferment and affect the totality of one's personality in time when you have patience and then you keep on feeding the fire, particularly the fire of your conscience. That then you can have that kind of a hope that if something is there now as a little fire and enough desire to cut wood in order to put it on the fire to keep it going, the wish for cutting wood, chopping, as if one goes into the winter and have--has to provide for the maintenance so that during the winter one can live, that one takes from the soil what has grown and puts it up like we always used to do when we were--fifty years ago let's say, when there was much more desire for each family to do it for themselves and not having to go to the A & P or the Grand Union and buy it already made, but that there was something ~~into~~ to prepare a house for the winter like the animals do, little chipmunks collecting nuts, storing them away.

What do we do really that is similar to it? If we Work we say it is like storing things away in heaven and of course allegorically, it has a definite meaning. The same way as when Jesus went--he went to prepare a place or to put up mansions in heaven, buildings, so that then one could live to assist in the help in building as an architect. This process as a group, as a whole then, to put up certain things for the difficulties that will be ahead and that then you can [?] go to the larder and take out certain things that you say !

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m R This can still be profitable and I've worked for it. ~~Now I've~~
~~worked for it.~~ Now I've also put it away so that when the day is come
when I need it, it will be available for me. I say that is the hope
I have. That is the hope that has to be instilled in all of us, in
some more and in some less, dependent on one's capacity, dependent on
one's philosophy of growing and dependent really very much on one's
intensity of one's inner life. The more there is at the present time
that separation and that kind of an accent on the spiritual aspects of
oneself, so that not everything has to go through physical and not
everything has to go through the psychological but that it could become
a living force, quite alive within one's spiritual living quarters, Kesdjianian,
it's written as a title above the front door so that when you enter there
is quite a difference, a change. It is not the house like we know one.
It is a different kind of edifice, entity. But everything that we are
so used to doesn't exist. It's a house without dimensions as we know
it. The treasures in heaven are not the kind of treasures that we
consider treasurable here on earth. We want to have treasures which
will not be destroyed. *W* And comparing it again for oneself, what is there
in our life that is not to be destroyed or that cannot be destroyed.
What part of one's life inner life is permanent?
What is permanent? Why should we build now and store away food for
tomorrow or for infinity. Can we maintain it? That is my concern.
We can keep it now at a certain level. We will go through a little
experimental period after I stop talking as much as I do now, to see,
I will be around, I will see many things that happen. You cannot
in that way then, count on me. You have to count more and more on
yourself. You should not have any fear because you have in it--
in yourselves in a group a capacity already to see that certain

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people do come together for a definite aim and are willing to stick it out regardless of the cost to them. Not to be discouraged but keep on going as much as you possibly can with the help of each other and all the time referring to Work. All the time! Don't ever forget Work. Because that is the one bondage with which you will allow yourself to be bound and the identification of oneself in ordinary life on earth with that what belongs to the freedom from earth is of course a different kind of bondage which is expressed in the terminology of a spiritual life and which are the pictures hanging on the wall in your Kesdjian home. ^R This is what one must remember that we are trying to build now and not wait till I die. That you take now as much as you possibly can. I say now of course take it to heart, don't keep it in your mind. You can take it to your mind if you like but that is not the place where it will stay because the mind as it is now, also will be destroyed. We have not enough as yet in the mind to say that it is permanent. Not even the objective faculty will remain permanent. It's not sufficiently established as yet. It has no means of maintaining itself because of its own aliveness. It still has to be maintained by means of a wish. Try to understand that these things of course are related. How can I make my mind alive so that then even without my feeling and my emotions ~~it~~ it could continue to live. Its a ^{different} difficult problem. It is a problem of a higher level than where we are at the present when we still have to talk about the formation of a Kesdjian or an emotional body. It is simply because we live still in the physical body on earth and that what is meant for us to be able to do now, is to look at the mind and to say - I wished it was conscious and then to return

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to the level which we can reach and where we can operate which is our emotional--our planetary stage. ~~R~~ That what we are, it is like, I say a stage. It is where we perform. The stage for us is our degree of knowledge of conscience with a little bit of consciousness, given by the direction of the play, and at the same time the counter-part is still sitting in the audience 99%. And the play which is given as a form of art to be produced so that it could make a lasting impression on you because that is what Art is when it is Objective. Then it will make an impression which you will not forget and that each person in the audience will be affected so that then when the play is given, every once in a while, that then your counter-part in the audience can recognize what is going on on the stage, on the stage of inner life, under the management, we say simply now, of Gurdjieff. The ~~regisseur~~ ^{regisseur} ~~register~~ ^t The man who regulates. ~~R~~ Perhaps it is a little bit too common to say it that way. I can say also-- because of Work-- and in that way this as work, and a concept that can be understood when it is clear enough and when it remains simple, is actually that what directs the play and also it will give the play the possibility of a catalizer (catalyst?) and at the same time a regulator. One sits in an audience and in the evening when one is quiet and one wants to come ~~to~~ to one's real self, and through meditation becoming active, to wish to open the doors to one's inner, inner Life. The play is being performed there. It is only once in a while. It is not so often that you dare and wish even to open the doors. There are two doors to open. One will give you the emotional state out of which the Wish will come; the second will be a door opening to the reality of yourself. The door--the first one is not so difficult to open. It is already partly with

us when we think and feel, when we consider what we are, when we receive a little bit of truth and the acknowledgment of that truth as long as it doesn't do too much harm, we are perfectly willing^{ing} also to sacrifice ourselves in the presence of such a truth. ~~R~~ But you know that is not as yet sufficiently permanent to be of service so that we can count on it; it will still be the so-called inner chamber, no more than that, just not in front, not in the open places where things are bought or sold, but that where they are considered, where one is, you might call that, a showroom, which^{is} not devoted to the sale. And it is not a museum because it is not old stuff. A museum has no particular quality of aliveness any more unless the objects in the museum have in them a form of life. Like sometimes certain antiques have it, or certain anthropological finds represent, quite definitely life in a certain form, where the form is so completely one that the expression of life, that ~~it~~ cannot prevent life coming out through the form. There are of course, such Wonders of the World. There are buildings of that kind, the seven wonders, for those who know a little bit about such things perhaps having seen them, you know; St. ~~Michael~~ ^{Michel} (Mont Saint ~~Michael~~ ^{Michel}). I do not know if you are familiar^{with} the seven wonders. The pyramids, some temples here and there, I consider the ~~Borobudur~~ ^{Borobudur} one, ~~Certain~~ phenomena made by man with an intention of the creation of something permanent. Religiously also, miracles, I consider the ~~Garbar~~ ^{Garbar}? one of them. Sometimes nature joining, I consider the Grand Canyon like that. Sometimes the majestic forces, seeing them in nature, fighting ~~off~~ ^{up} coming to rest in a

(sounds like)

lake with out a ripple, like I've seen them in Sumatra. Sometimes the majestic appearance of a volcano going up and up, sloping, up to twenty-thousand feet high, and a little smoke still coming out of the crater. When one becomes sensitive to such things of nature and also what man has made every once in a while and then classify them as an indication of certain things, ^{which} perhaps because they are too large, cannot be placed in a museum.

But when we talk about a show room of ourselves what is there in your life that could be called a little bit more permanent than the usual things we are occupied with. You see such things are not for sale; they are only to remind you of the reality which could exist. There are some books of that kind. Books with wisdom. Books that have been written by people under certain influences or perhaps even being in certain states in which they could produce such masterpieces. There is music of that kind. We listen to Gurdjieff's. I called it - root language - as music, of that what has a quality, quite definitely as far as I can see, of permanency. We used to call that real classic, that what is real classicism which will live on for ages and ages all ^{throughout many generations, and then they will die. (over)} ~~wishing to enter, not having the courage~~ ^{at}

-- You want to turn --(the tape)--

One comes to oneself in that room. It probably is a Kesdjanian house. It is away from the earth, a little. There is a door which one can close, but it is not as yet sufficient. It is sufficient for us for quite some time and gradually, out of the Kesdjanian atmosphere some desires become paramount. The main desire that really will take

place is a wish for unity with the totality of all life. It's a very slow process. It extends over many many years. And many attempts to Work. Many attempts to find out the real truth, many wishes to forget entirely that the world existed and that one came from that and it's only a showroom now but after a little while ~~you while~~ you have to go out again and you hate it. You don't want to face the so-called realities of the world; you want to stay there, middle ground, you can stand it. ^R What is required when you want to enter into the 3rd room? To lose yourself. That is the payment. You will understand it when you are there. You will understand more and more when you walk up and down in that room and you see your life. You can be reminded of how this was and that at such and such a time. The moments you don't forget, the moments you were impressed, the moments you were so affected that words failed you, the moments that took your breath away, and for one single moment it was as if you didn't exist. Such things of course do happen. And they happen naturally and sometimes in the count of culture(?) and we wish to make them, we want to make them, to create them. ^{Do} we understand what is meant by that? That you create for yourself a state as if you are not alive any more. And that you do not know yet if another kind of a form of life is sufficiently strong to sustain you. That's exactly why you have fear. Because you want to open that door, but you are not sure as yet and you keep on -- I will ask you -- Keep on walking in that room. Don't expect that you will have a force enough to open the door and keep it open longer.

To just open it once in a while, you have a glance, you close it. That's a moment. That is an awareness. If you dare to enter, you will be awake. Even then, after, who knows what time, you may come out again. It is too much. You cannot stay awake too long. You keep on thinking and feeling with your ordinary mind. There is still so much of it, and still so much requirement for that mind and for your feeling, not to let go what is your life at the present time. Not wishing to sacrifice it. That's why I started to talk about sacrifice because it is an indication, and only it is a symbol, comparatively. It is still easy because it has to do with your daily life. The difficulty comes up when there is already a little bit of a spiritual existence, ~~still~~ and that that spiritual existence still has to be purified. You cannot help in the beginning that the feeling is mixed and that when you have an emotional state and still feeling with it also that is in the nature of man on earth. One simply says that is the beginning of his feeling which is allowed to him by Mother Nature, to be developed just a little bit for the mind and the soul. We only have a Wish, a consideration of trying to imagine how it would be to derive from such imagination a force to attack the problems of one's feeling. When one wishes the feeling to continue to exist - I say one walks up and down in that room, in that house, if you like - to find out where are three centers in a Kerdjanian body. Where is the Law of Three in that. What is it that you now know as a beginning, as partly having gone half-way, partly wishing for a SI-DO,

partly already making attempts to come to grips with what life has given you, particularly emotionally, particularly that kind of suffering, the suffering that has to do with the development of your self as Life, and not as an ordinary body, but something that really costs you a great deal.

X What will you put in the scale? What is it that you will want to weigh? What happens in such a room? Every once in a while you say this is very dear to me, maybe I can do without it. You put it on the scale and someone, I do not know who, weighs it for you. And he says, it's very little. And you say, but that was extremely dear to me. Well, he says, from the standpoint of eternity, it really has no value. Go back and find out something else -- find something else, find out about yourself. What is still real, as "dearness", or what you feel for. You will end up by Love. All other feelings have very little value. They have value, little. They cannot really be made, forged into emotions. There are very few feelings that are capable of becoming emotional. Love is one. Faith is another. Hope is the third. Only those three, and not for oneself, that is as experience, is the most important. Because for ourselves we know different ways of loving and we have different kind of feelings and expressions for it and we can transfer it if we wish from one to another and connect them. This is allowed on earth. There is love in one's physical center. There is love in the emotional center when it begins to become emotional; there is love in feeling; there is love in one's mind. X These are the considerations when one finally comes to the purification of an emotion and

you might say to make room in the Kesdjanian house, to clean it up, to purify it. We need it. In order to purify it, you have to understand what is required for your soul. Your soul is in the 3rd room. It's back of that door. You wish to open it - I've said that. You cannot. Your Kesdjanian room is not as yet in order. It's the same thing as trying to make a Kesdjanian house when your physical house is not in order as yet. And one contemplates, one tries to feel, one tries to formulate. All of that takes place in Kesdjan because the mind is willing to help. It cannot by its own initiative do something, but it can give a helping hand, particularly when one wishes to Work because the mind can understand that temporarily he is not as yet strong enough as a mind to function. It is just a tiny, puny little bit of something, what we call mental capacity.

And so we stay in our second home, and we deal from one side with physical, physical aspects, physical manifestations and behavior, physical impulses, instinct, things that belong, all kind of feelings, even thoughts, as activity, satisfaction for the body as wishes, many problems of sex. All that one considers. Don't neglect them. They have a place. Don't be, or don't live in celibacy. That is wrong. But don't misuse that what is of high value. These are considerations for any person in Work. That is why we don't want to do too much of it sometimes because we don't want to give up what we already have and what we cherish and want to continue with because it's so nice. But so is sleep in bed. It is so nice. When it's cold outside and the covers are sufficiently long to reach up to your ears, that you can practically be covered totally and warm enough so that even

your ears don't want to hear the alarm when it goes off. That is the first consideration. The second we take simply. What is love of mind?

What takes place in the mind that we can call love? Not platonic. That is simply not the mind. It is only the mind without something else. That's what makes it Platonic. The real mind functioning is a coldness which gives even for different people, a possibility of unity. It is of a very high order. To that belongs formulations in exact language. To that belongs clarity of concepts, pure and simple. To that belongs the beginnings of Work. No partiality. To that belongs also considerations of moments. Certain things existing without dimensions. Considerations of infinity as against finite forms, realizations of the lights of ^Aaratas. It all belongs to the mind as it is now, and is capable, it is cold, but it is very beautiful. Sometimes it can give a person such insight that he doesn't wish anything else. Just the clarity of his mind; the logicity of his thoughts; the ability to connect and associate and to bring forward also on the stage of his life certain sayings which have meaning and which can be taken without warmth but just admiration, respect. They don't live long. They exist for sometime and lose their value because there is nothing to sustain them. But when they are there, they are like a concept of the configurations of the universe. Not knowing where to place one thing or another but a totality of the concept which allows even the understanding of the law of three.

And the third form. What is it? Feeling going over

into emotions. What is the lower regions of such love that we call, even if it is feeling, even if it is that kind of attachment, that kind of consideration of wishing for oneself endearment, exchange of feelings, not of manifestation. Just to be in the presence of each other, to have for oneself an experience of ^{well} even being, as a result of that feeling - not of comfort of the body - and not satisfaction of the mind, and still it is not enough because it is not permanent. What makes it permanent? That what is permanent, to let it enter into one. This is the change-over of course from feeling to emotions but it is the allowance of the love totally existing in the cosmos to become part or to join with that in some kind of a ^fusion process. To understand God and His Love and Loving God because He loves you, then you love Him. To allow all forms of life, all other forms not oneself, to enter, to be, as it were, with you, in this Kerdjanian house, to let them be there and look at you as you are exposed in your museum, in your show-room. The reality of what you are so that you can be at home with such people who then have no criticism but are willing to take you as you are, with your love in which ever way, because you love Life in them and you open your heart to them. Also for them, not many are needed, just a few, enough. ^{It} If you want something else, go outside the door and enter into the ordinary world. If you have too much a longing for it, if you have a feeling that ^{your} the ordinary world still is of value to you, go out. Don't hesitate, You can come back. The door between the surface or superficiality and your Essence is a door that opens both ways. All you have to do

is to push it. You can go in; if you don't like it you can go out. The door will allow you. That's quite right. Make use of your life in a physical sense as manifestation, as activity of the physical body as much as you wish, as much as you are allowed or will allow yourself, as much as your fact of life in the show-room will remind you of how time had been spent or has been spent in the past and then to try in returning to ordinary life to see if you still can remember, what is the process to remember yourself in daily life? To remember what you are within your Essence. And how in one's essential Being there were sometimes such desires of oneness with the totality of all living things. The Wish - it sounds strange to say - to enter into the heart of the Lord. Because many times we don't want to say it that way. We say - I am satisfied to sit at the feet. I am satisfied to wash them. Even that is sometimes too much and I sit at the feet of Gemharia (?) who is a go-between or I want to be in the presence of Jesus or whatever there is; the Virgin Mary, Buddha or Mohammed, whichever are ^{the} ^{and} ~~the~~ messengers from above, Saint Lama, whatever we consider for oneself -- for ourselves what has and who has that kind of a value. You go out into daily life. You remember yourself. Your self is, for the time being, what you are in your Kerdjianian house, when you are at home and you have allowed some friends to come in. And friends who have life and who have love and who you wish to love because they have life. This is the requirement; otherwise they are not friends. It is not people, not necessarily one is married to. Because many other things enter into such a relationship and I've talked about it several times. What I talk about now is just a relationship based on emotional exchanges, no more and no less..

How does one keep it? There is a wish in such relationship. The wish is for the other person. The wish is for the other person's soul. The wish is for the creation of opportunities, circumstances, conditions for the other person to continue to live and to grow. The Wish is for the understanding of the totality we call it God, it doesn't matter - you can call it perhaps Father, it is better, because

the Father will be your consciousness and it is that attempt for the creation as a result of the exchange of such emotional energy, ^{that} that one wishes to become both for those you care for, and they, caring for you and you loving your self as you love someone else, to build for yourself your own soul. Your soul will be your Consciousness. Your Keshdjanian body will function as Conscience. Your physical body, if still alive on earth will be the bridge. It will receive orders from both. In reality that will be you. The affect on you coming from your conscience and consciousness, will become your behavior. Not only your thoughts and your feelings, not only the conscious Objectivity of certain mental processes, not only that what is conscienscious in the consideration of the affairs of your heart, but that what you are as appearance, that what you are as a human being walking on earth in this body being affected by both consciousness and conscience. But the activity of putting to practice Objective thoughts and Objective Emotions into the reality of yourself appearing on earth in relation to those people you have dealings with and those relationships you have already established and for which you are responsible.

This, after all is the most important part of Work. It is not the creation of your 'I'; it ~~is not the creation of your~~ is the -- only a medium, a stepping stone. It is not the creation of a Conscience. Also that is to acquire something that can be of help to you when you wish. That what is important is the participation of those two, Consciousness and Conscience, into the activity daily executed on earth while you are alive on earth and live out your years. That's where your Work will show. Never mind the difficulties. Never mind the wish to live in Heaven. Never mind your prayer to God, to wish to be com-

nected and - fused with Him. Never mind all the beautiful theories which are connected with your soul in preparing yourself for becoming one to go over to the Cosmic scale. Not until you are free from your body, not until this body has performed in that what we call participation, that what is needed and becoming for a man to live on earth the way he should live as a harmonious man. He is not a God as yet and he doesn't have to behave like that. "His spiritual life will have to be converted time and time again into forms of crystallizations belonging to this earth. Your feet are still here; you still walk you still breathe the atmosphere of the earth; you still have a task that will always be with you until the end of your physical life..

That is where Work will show. Don't mistake it. Work does not show in asking questions which are important. It does not show in being able to explain and to have an answer for certain questions which might concern you and of course are important. That where Work shows is how you are when you get up in the morning, how you are with your mother, your wife, your children; how you are with friends; how you are in business; how you are even in your private life when you consider yourself as a body in which there are organs, talents, developments of responsibilities. It is your behavior that will prove if you are Conscious and Consciencious, not the other way around.

Your body, that is, that what is you as a body containing the other organs, is constantly the bridge between unconsciousness and Consciousness. One area below, one area above. Your body is constantly walking on the line connecting DO and FA and SI-DO as the physical body. It is at that line where your room is for Kesdjan when you walk up and down considering. Left you

look at the unconscious existence of your past. To the right you look at what may be the future, hoping to build it in accordance with the architectural rules of Heaven. But you keep on walking on that line. That is still the formation, gradually understanding the bondage of SI-DO, gradually understanding the need for the allowance of God to enter into your heart, gradually to understand as final aim, the building of a soul, to be able after having fulfilled all the requirements of this earth, to go over to a different level, whatever it is that you will reach, which ever way you will go through the eye of the needle, whatever there is in Cosmic Consciousness, which is a closed book, because we deal only now, with two doors and one door special, a swinging door, the other door opening only one way. It opens out toward you. You don't ~~fall~~ *fall* with the door into that room. The meaning of opening out towards you, it pushes you away. It reminds you of the requirement that you have to die to your self when you wish to enter into that room. That is why the fear and trembling. Because if you just could open the door pushing it and entering the room almost automatically you may not have fear. This time you stand in contemplation for quite some time. ~~Then~~ *Will* you pull the door towards you? Will you wish to make that effort so that then there is an opening? Will you allow the door to push you away? That you make room even for the door -- of that door -- of that room. I say it again and again.

It is your daily life that counts. It is there where your operations take place. It is there where you make the attempts for Work on yourself. It is there where you start to build within your mind possibilities of a permanency of

Light of Karatas. It is there where you wish to become acquainted with your feelings and the extention of them. It is there where gradually the crystalizations of different planets still take place in your horoscope. It is there where the rotation of all the different houses which are available to you, twelve of them on this earth, will start to turn, one, one, one after the other, in which all of them you can look and see what you recognize of your own until finally a year has gone by. A year of that kind of spiritual development so that you have tasted of all things and that perhaps you can keep that what you consider is right for you.

When you enter into the third room you will be able to know what to do for yourself in loving yourself; you will also know what to do for others you care for and provide them with opportunities for their growth.

This kind of love is recognized by God the Father, his Endlessness.

I wish you a good week.

Good-night.

end of M 1937

Trans: Ziska
ROUGH: Ethel
proof: Pam Durr
proof: Vicki